القَوَاعِدُ الأَرْبَعُ

The Four Principles

By Muhammad Ibn ‘Abd al-Wahhab

ابوذر

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We Live in a world where the majority are ignorant as to what shirk (polytheism) really is. How many claim to be muwahidin (monotheists) but end up directing their worship to other than Allah alone? They claim to be on the path of the Messenger صلى الله عليه وسلم, but they worship the graves of their saints. During his time - Shaykh Muhammad Ibn ‘Abd al-Wahhab (rahimahullah) wrote this text, which outlines the four principles of shirk, for the people to understand shirk and avoid it.

We ask Allah, the Almighty, to make this of benefit. To make us all sincere, and to forgive us for our short comings.

Channel: @AbuDhar1
Channel: @TAWHED24

بسم اللّه الرحمن الرحيم

أَسْأَلُ اللّهَ الْكَرِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَتَوَلاكَ فِي الدُّنْيَا وَالآخِرَةِ وَأَنْ يَجْعَلَكَ مُبَارَكًا أَيْنَمَا كُنْتَ، وَأَنْ يَجْعَلَكَ مِمَّنْ إِذَا أُعْطِيَ شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، وَإِذَا أَذنبَ اسْتَغْفَرَ. فَإِنَّ هَؤُلاءِ الثَّلاثُ عُنْوَانُ السَّعَادَةِ

I ask Allāh—the Most Generous, the Lord of the Supreme Throne to protect you in this world and the next, and to bless you wherever you go; to make you of those who are thankful when given, who are patient when tested, and seek forgiveness when sinful. For indeed, these are the three signs of happines.

اعْلَمْ أَرْشَدَكَ اللّهُ لِطَاعَتِهِ: أَنَّ الْحَنِيفِيَّةَ مِلَّةُ إِبْرَاهِيمَ: أَنْ تَعْبُدَ اللّهَ، وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ، كَمَا قَالَ تَعَالَى: ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ ﴾ [الذاريات: 56].

Know - may Allāh guide you to His obedience - that hanīfīyyah the religion of Ibrāhīm is to worship Allāh alone making the (entire) religion purely for Him. As He (*ta'ālā*) said: "**And I did not create the Jinn or Mankind except to worship me alone.**" [adh-Dhariyat 56]

فَإِذَا عَرَفْتَ أَنَّ اللّهَ خَلَقَكَ لِعِبَادَتِهِ؛ فَاعْلَمْ أَنَّ الْعِبَادَةَ لا تُسَمَّى عِبَادَةً إِلا مَعَ التَّوْحِيدِ، كَمَا أَنَّ الصَّلاةَ لا تُسَمَّى صَلاةً إِلا مَعَ الطَّهَارَةِ، فَإِذَا دَخَلَ الشِّرْكُ فِي الْعِبَادَةِ فَسَدَتْ، كَالْحَدَثِ إِذَا دَخَلَ فِي الطَّهَارَةِ

So when you understand that Allāh created you to worship Him, then you'll also know that worship isn't considered worship except with tawhīd. Just as the Salāh (prayer) isn't considered Salāh except with Tahārah (cleanliness). Therefore, when shirk (polytheism) enters into worship - it corrupts it; just like when filth enters into cleanliness (i.e. it is nullified).

فَإِذَا عَرَفْتَ أَنَّ الشِّرْكَ إِذَا خَالَطَ الْعِبَادَةِ أَفْسَدَهَا، وَأَحْبَطَ الْعَمَلَ، وَصَارَ صَاحِبُهُ، مِنَ الْخَالِدِينَ فِي النَّارِ. عَرَفْتَ أَنَّ أَهَمَّ مَا عَلَيْكَ مَعْرِفَةُ ذَلِكَ لَعَلَّ اللّهَ أَنْ يُخَلِّصَكَ مِنْ هَذِهِ الشَّبَكَةِ، وَهِيَ الشِّرْكُ بِاللّهِ الَّذِي قَالَ اللّه تَعَالَى فِيهِ: ﴿ إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴾. وَذَلِكَ بِمَعْرِفَةِ **أَرْبَعِ قَوَاعِدَ** ذَكَرَهَا اللّهُ تَعَالَى فِي كِتَابِهِ

So when you've learned that if shirk enters into one's worship, the worship becomes corrupt, the deeds are void, and the one who engages in it will forever remain in the fire of hell - you will then understand the most important thing for you is to understand it (shirk) so that Allāh may absolve you from this trap. And it is associating partners with Allāh, that which Allāh said about it: "**Indeed, Allāh does not forgive associating partners with Him, but He forgives what is less than that to whom He wills.**" [4:116].

And this can be (fully) understood by knowing four principles which Allāh (*ta'ālā*) mentions in His book.

[End of introductory segment]

الْقَاعِدَةُ الأُولَى

أَنْ تَعْلَمَ أَنَّ الْكُفَّارَ الَّذِينَ قَاتَلَهُمْ رَسُولُ اللهِ ـ صَلَّى اللّهُ عَلَيْهِ وَسَلَّمَ ـ مُقِرُّونَ بِأَنَّ اللّهَ ـ تَعَالَى ـ هُوَ الْخَالِقُ، الْمُدَبِّرُ، وَأَنَّ ذَلِكَ لَمْ يُدْخِلَهُمْ فِي الإِسْلامِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ والأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيَّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الأَمْرَ فَسَيَقُولُونَ اللّهُ فَقُلْ أَفَلاَ تَتَّقُونَ ﴾

The First Principle: That you know the kuffār whom the Messegner of Allāh (*sallallāhu ‘alayhi wa sallam*) fought - they agreed that Allāh (*ta’ālā*) is the Creator & Governor of Affairs. However, even this belief did not enter them into Islam (this did not make them Muslim).

And the proof for this is His (*ta’ālā*) saying: “**Ask [them, O Prophet], “Who provides for you from heaven and earth? Who owns [your] hearing and sight? Who brings forth the living from the dead and the dead from the living? And who conducts every affair?” They will [surely] say, “Allāh.” Say, “Will you not then fear [Him]?**”[10:31]

الْقَاعِدَةُ الثَّانِيَةُ

أَنَّهُمْ يَقُولُونَ: مَا دَعَوْنَاهُمْ وَتَوَجَّهْنَا إِلَيْهِمْ إِلا لِطَلَبِ الْقُرْبَةِ وَالشَّفَاعَةِ،

The Second Principle: They (the Mushrikīn) say: We don't invoke them or turn our faces toward them except to draw nearer to Allāh and to seek His intercession.

فَدَلِيلُ الْقُرْبَةِ؛ قَوْلُهُ تَعَالَى: ﴿ وَالَّذِينَ اتَّخَذُوا مِن دُونِهِ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلاَّ لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لاَ يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴾

And the evidence against their seeking nearness, is His (*ta'ālā*) statement: "**As for those who take other lords besides Him, [saying], "We worship them only so they may bring us closer to Allāh," surely Allāh will judge between all regarding what they differed about. Allāh certainly does not guide whoever persists in lying and disbelief.**" [39:3]

وَدَلِيلُ الشَّفَاعَةِ، قَوْلُهُ تَعَالَى: ﴿ وَيَعْبُدُونَ مِن دُونِ اللّهِ مَا لاَ يَضُرُّهُمْ وَلاَ يَنفَعُهُمْ وَيَقُولُونَ هَؤُلاء شُفَعَاؤُنَا عِندَ اللّهِ ﴾

And the evidence against their seeking intercession (through saints and similar), is His (*ta'ālā*) saying: "**They worship besides Allāh others who can neither harm nor benefit them, and say, 'These are our intercessors with Allāh.'**" [10:18]

وَالشَّفَاعَةُ شَفَاعَتَانِ: شَفَاعَةٌ مَنْفِيَّةٌ، وَشَفَاعَةٌ مُثْبَتَةٌ

And shafā'ah (intercession) is of two types:

(1) - An intercession that is negated (*manfīyyah*)

(2) - And an intercession which is affirmed (*muthbatah*)

فَالشَّفَاعَةُ الْمَنْفِيَّةُ: مَا كَانَتْ تُطْلَبُ مِنْ غَيْرِ اللّهِ فِيمَا لا يَقْدِرُ عَلَيْهِ إِلا اللّهُ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾

The negated/prohibited intercession is anything which is sought from other than Allāh regarding matters which only Allāh is capable of performing. And the evidence for this is the statement of Allāh (*ta'ālā*): "**O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And the disbelievers - they are the wrongdoers.**" [2:254]

وَالشَّفَاعَةُ الْمُثْبَتَةُ: هِيَ الَّتِي تُطْلَبُ مِنَ اللّهِ ، وَالشَّافِعُ مُكَرَّمٌ بِالشَّفَاعَةِ، وَالْمَشْفُوعُ لَهُ مَنْ رَضِيَ اللّهُ قَوْلَهُ وَعَمَلَهُ بَعْدَ الإِذْنِ ؛ كَمَا قَالَ تَعَالَى: ﴿مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ﴾

The affirmed/allowed intercession: It is what is sought from Allāh and which occurs with His permission. So the one who intercedes, Allāh has granted him the honor of interceding. As for the one who is interceded for, he is the one whom Allāh is pleased with his statements and actions, after He (Allāh) has given His permission for him to be interceded for. The evidence for this is His (*ta'ālā*) saying: "**Who is he that can intercede with Him except with His permission?**" [2:255]

الْقَاعِدَةُ الثَّالِثَةُ

أَنَّ النَّبِيَّ - صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - ظَهَرَ عَلَى أُنَاسٍ مُتَفَرِّقِينَ فِي عِبَادَاتِهِمْ، مِنْهُمْ مَنْ يَعْبُدُ الْمَلائِكَةَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَنْبِيَاءَ وَالصَّالِحِينَ، وَمِنْهُمْ مَنْ يَعْبُدُ الأَشْجَارَ وَالأَحْجَارَ، وَمِنْهُمْ مَنْ يَعْبُدُ الشَّمْسَ وَالْقَمَرَ، وَقَاتَلَهُمْ رَسُولُ اللّٰهِ - صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يُفَرِّقْ بَيْنَهُمْ؛

The Third Principle: That the Prophet (*sallallāhu ‘alayhi wa sallam*) lived amidst a people who differed in worship. Among them being those who worshiped the angels, those who worshiped the Prophets and the righteous people, those who worshiped the trees and the stones, and those who worshiped the sun and the moon. The Messenger of Allāh (*sallallāhu ‘alayhi wa sallam*) fought all of them - and did not differentiate between them.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ وَقَاتِلُوهُمْ حَتَّى لاَ تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّه ﴾

The evidence for this is the statement of Allāh (*ta’ālā*): “**And fight them until there is no more Fitnah (polytheism & disbelief) and the religion - all of it - will be for Allāh alone!**” [8:39]

وَدَلِيلُ الشَّمْسِ وَالْقَمَرِ؛ قَوْلُهُ تَعَالَى: ﴿ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لاَ تَسْجُدُوا لِلشَّمْسِ وَلاَ لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾

And the evidence against their worshiping of the Sun and moon, is His (*ta’ālā*) saying: “**Among His signs are the day and the night, the sun and the moon. Do not prostrate to the sun or the moon, but prostrate to Allāh, Who created them [all], if you [truly] worship Him [alone]**” [41:37]

وَدَلِيلُ الْمَلائِكَةِ؛ قَوْلُهُ تَعَالَى:﴿ وَلاَ يَأْمُرَكُمْ أَن تَتَّخِذُواْ الْمَلاَئِكَةَ وَالنَّبِيِّيْنَ أَرْبَاباً... ﴾ الآية

And the evidence against their worship of the Angels is the statement of Allāh (*ta'ālā*): "**And nor did he order you to take the angels and prophets as lords [besides Allāh]**" [3:80]

وَدَلِيلُ الأَنْبِيَاءِ؛ قَوْلُهُ تَعَالَى: ﴿ وَإِذْ قَالَ اللّهُ يَا عِيسَى ابْنَ مَرْيَمَ ءَأَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَـهَيْنِ مِن دُونِ اللّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴾ الآية

And the evidence against their worship of the Prophets is the saying of Allāh (*ta'ālā*): "**And when Allāh will say: 'O 'Īsa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allāh?' He [i.e. 'Īsa] will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You re the All-Knower of the Unseen.**" [5:116]

وَدَلِيلُ الصَّالِحِينَ؛ قَوْلُهُ تَعَالَى: ﴿ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ... ﴾ الآية

And the evidence against their worship of the Righteous people is His (*ta'ālā*) statement: "**Those whom they invoke [besides Allāh], they themselves seek the means of access to their Lord as to which of them will be the nearest [to Him]. And they hope for His Mercy and fear His Torment**." [17:57]

وَدَلِيلُ الأَشْجَارِ وَالأَحْجَارِ؛ قَوْلُهُ تَعَالَى: ﴿ أَفَرَأَيْتُمُ اللاَّتَ وَالْعُزَّى * وَمَنَاةَ الثَّالِثَةَ الأُخْرَى ﴾

And the evidence against their worship of trees and stones, is the saying of Allāh (*ta'ālā*): "**Have you then considered Al-Lāt and Al-'Uzzā, and Manāt, the third other?**" [53:19-20]

وَحَدِيث أَبِي وَاقِدٍ اللَّيْثِيِّ - رَضِيَ اللّٰهُ عَنْهُ - قَالَ: خَرَجْنَا مَعَ النَّبِيِّ - صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ - إِلَى حُنَيْنٍ وَنَحْنُ حُدَثَاءُ عَهْدٍ بِكُفْرٍ، وَلِلمُشْرِكِينَ سِدْرَةٌ، يَعْكُفُونَ عِنْدَهَا وَيُنَوِّطُونَ بِهَا أَسْلِحَتَهُمْ، يُقَالَ لَهَا ذَاتُ أَنْوَاطٍ، فَمَرَرْنَا بِسِدْرَةٍ فَقُلْنَا: يَا رَسُولَ اللّٰهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتُ أَنْوَاطٍ.

And also the hadīth of Abu Wāqid al-Laythī (radiAllāhu 'anhu) who said: "We went out with the Prophet (sallAllāhu alayhi wa sallam) to (the battle of) Hunayn, and we had just recently come out of kufr (disbelief). The mushrikūn used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhātu Anwāt. So we passed by a lote-tree and said: 'O Messenger of Allāh! Make for us a Dhātu Anwāt, just as they have a Dhātu Anwāt?'" until the end of the hadīth. [1]

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[1] - The rest of hadith (so you may understand the point properly): .... 'O Messenger of Allāh! Make for us a Dhātu Anwāt, just as they have a Dhātu Anwāt?'" The Messenger of Allāh said: '*By the One in Whose hand is my soul, you have said the same as the people of Mūsa said: make for us a god as they have gods. Verily you are a people who know not. These are ways that you will certainly follow as did those who came before you, step by step.*'

الْقَاعِدَةُ الرَّابِعَةُ

أَنَّ مُشْرِكِي زَمَانَنَا أَغْلَظُ شِرْكًا مِنَ الأَوَّلِينَ، لأَنَّ الأَوَّلِينَ يُشْرِكُونَ فِي الرَّخَاءِ، وَيُخْلِصُونَ فِي الشِّدَّةِ، وَمُشْرِكُو زَمَانَنَا شِرْكُهُمْ دَائِمٌ فِي الرَّخَاءِ وَالشِّدَّةِ؛ وَالدَّلِيلُ قَوْلُهُ تَعَالَى: ﴿ فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴾

The Fourth Principle: That the mushrikīn in our era are more severe in their (committing of) shirk than the first mushrikīn (during the Prophet's time). This was since the first used to associate partners with Allāh at times of ease and worship Him sincerely during times of hardship. However, the mushrikīn in our era constantly commit shirk in times of ease as well as in times of hardship. The proof for this is His (ta'ālā) saying: "**And when they embark on a ship they invoke Allāh making their faith pure for Him only, but when He brings them safely to land, behold, the give a share of their worship to others**." [29:65]

تَمَّتْ وَصَلَّى اللهُ عَلَى مُحَمَّدٍ وعلى آلِهِ وَصَحْبِهِ وَسَلَّمَ

[It is] complete, may Allāh send peace and blessings on Muhammad, his family, and his companions.

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